

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, NOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL.

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A SERMON,

BY D. SKINNER.

THE BRAMBLE.

TEXT. "Then said all the trees unto the bramble, come thou and reign over us. And the bramble said unto the trees, if in truth ye avoid me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble and devour the cedars of Lebanon."—Judges ix. 4, 15.

Instruction, exhortation and admonition, are frequently conveyed to the mind as clearly, and much more impressively and strikingly, by parables than by simple narration of facts, accompanied by the most wholesome advice of the speaker, and appeals to the reason and understanding of the hearer. The imagery employed in parables, and the field thereby opened for the imagination to play, and the passions to operate, will frequently prove efficacious in opening an avenue to the heart, exciting the attention and stimulating to action, when no other mode of address could succeed. And of all modes of reproof, it is for one so pungent, the most modest and inoffensive. This may account for the circumstance that our Saviour so frequently employed parables, both for instruction, admonition and reproof.

Among the parables in the Old Testament, which in number are far less than those in the New, the one of which our text forms a part appears to be as happily chosen and as aptly applied as any that are left on record. It was spoken by Jotham, the only surviving son of Gideon, otherwise called Jerubbaal, to the men of Shechem, as a pointed reproof to them for choosing Abimelech as their king to rule over them, who had waded through seas of blood, usurped the supreme authority that belonged not to him, and ruled with a tyrant's rod; besides pointing out the dreadful wickedness and cruelty of that usurper's reign.

In the history which the context furnishes, we learn that Gideon had rendered signal services to the children of Israel, by subduing their enemies, and restoring tranquillity, safety and peace to the nation in gratitude for his great services "the men of Israel said unto Gideon, rule thou over us, both thou and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." He however judged or ruled over them by his counsel and advice all the time of his death, which happened at a good old age. After his death, the children of Israel remembered not the Lord their God—neither showed they kindness unto the house of Jerubbaal, namely, Jotham, according to all the goodness which he had showed unto Israel. And Abimelech, the son of Jerubbaal, went to Shechem unto his mother's brethren, and communicated with them, and with all the family of the house of his mother's father, saying, speak, I pray you, in the ears of all the men of Shechem, whether it is better for you, either that all the sons of Jerubbaal, which are three score and ten persons, reign over you, or that one reign over you? remember also that I am your kinsman and your flesh. And his mother's brethren spake of him, in the ears of all the men of Shechem, all these words: and their hearts inclined to follow Abimelech; and they said, he is our brother. And they gave him three score and ten pieces of silver out of the house of Baal-berith; whereupon Abimelech hired vain and light persons, which followed him. And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being three score and ten persons, upon the stone: notwithstanding, yet Jotham the youngest son, was left: for he hid himself. And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king. And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice and cried, and said unto them, hearken unto me, ye men of Shechem, that God may hearken unto you:—The trees went forth to anoint a king over them; and they said unto the olive-tree, reign thou over us. But the olive-tree said unto them, should I leave my fatness, whereby by me they honor God and man, and go to be promoted over the trees?—And the trees said unto the fig-tree, come thou and reign over us. But the fig-tree said unto them, should I forsake my sweetness and my good fruit and go to be promoted over the trees? Then said the trees unto the vine, come thou and reign over us. And the vine said unto them, should I leave my wine which cheereth God and man, and go to be promoted over the trees?

Next follows the call to the bramble, and the acceptance of the call, and the threatening and spiteful reply of the bramble to the trees, its future subjects, as narrated in the language of the text. By the trees is meant the Shechemites and Israelites who had foolishly chosen an usurper, murderer, and tyrant for their king: and by the bramble, Abimelech himself is meant; and not inaptly represented by that troublesome and noxious shrub.

After putting forth the parable, Jotham goes on to make the application, thus:— "Now, therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands—then rejoice ye in Abimelech, and let him also rejoice in you: but if not, let fire come out from Abimelech, and devour the men of Shechem and the house of Millo; and let fire come out from the men of Shechem and from the house of Millo, and devour Abimelech."

The bramble is a fit emblem by which to represent tyranny, cruelty and oppression; as it is certain to be the unhappy lot of all who attempt to repose in its shade, to be severely pricked with its sharp points, and galled by its thorns. And the malediction pronounced by Jotham in this parable, respectively on the Shechemites and Abimelech, was fully realized or executed, as the subsequent history of their clearly evinces. This should be a solemn admonition to all trees, or people represented by the trees in a parable, never to put their trust in a bramble, an usurper, or a tyrant; and to all tyrants and usurpers, to beware how they exercise cruelty and oppression; for the dangers and torments will be mutual to both tyrant and subject.

This parable is not without its salutary instructions and admonitions to us, even in the present age. Wherever we find a man or a set of men, a principle or system of principles, calculated to oppress, tyrannize over, to torment those who are subject to their power; there we behold an Abimelech, a bramble under which it is dangerous to seek for shelter or repose.

My friends, there is, if I mistake not, an usurper, an Abimelech that reigns in our land—a bramble of luxuriant growth, that has taken deep root in our soil, under which thousands are groaning, being pierced by its thorns and oppressed by its cruelty. It overawes the timid, oppresses the weak, tears open the wounds of the afflicted, and is a source of incalculable misery to all beneath its shadow. It is a bramble that will require years to uproot and eradicate, though the work is begun and will succeed in the end as certainly as the bramble mentioned in Jotham's parable was uprooted and destroyed.

This bramble of usurpation always employs men to execute its cruel decrees—men too, in general, who are imbued with the same cruel spirit with itself, and who, hence, will be obedient to its mandates being hired for that purpose: and if "three score and ten pieces of silver from the house of Baal-berith" will not hire them, why it is an easy matter to wrest more, even many thousand pieces of silver, from the hands and pockets of the subjects of the bramble. And generally, if not the lives, at least the happiness of as many individuals is destroyed as there are pieces of silver employed in hiring the dreadful business done; as in the case of Abimelech's slaughter of the "three score and ten persons" who stood in the way of his usurpation.

Do you ask what this bramble is? or by what name it is called? I answer, it is called, that is, by all its subjects, all who seek to it for shade or shelter, "Orthodoxy;" but by all others it is considered, like Abimelech, an usurper of this title and of the authority it assumes; and of course not entitled either to their confidence or obedience.

Do you ask for the evidence of these things? the proof that such are the characteristics of Orthodoxy? Then look to the unjust usurpation and cruel tyranny of what was called "Orthodoxy" in the days of papal power and to the millions of martyred victims that have fallen beneath that usurper and its bloody minions, the familiars of the Inquisition. Look too, when this bramble, called Orthodoxy, had assumed a new and different dress by the skillful hand of Calvin, and see the innocent Servetus roasted, and thousands, both of Papists and Protestants, bleeding together, beneath its bloody sceptre. Orthodoxy, so called, can at any time change, and has often changed its dress (as the bramble puts off its leaves in winter and on in summer) to suit the times, and the better to succeed in grasping power and hurling "firebrands, arrows and death" at its unsuspecting victim, while the cedars of Lebanon (that change not their dress from summer to winter) are consumed by the fire that comes out of the bramble.

But, my friends, it is not more the martyrs that have occurred, or that may occur under the reign of the bramble, that we deprecate, than the inevitable misery and cruel bondage endured by all its subjects—for whether obedient or disobedient, whether actually and literally martyred, or sought to be protected, under the shadow of the bramble, all who approach it are sure to be tormented with its thorns. The probability is, that the more numerous class of sufferers from the bramble in this country, are those who consider themselves the favorites of this usurper, and believe they are protected beneath its shadow; and notwithstanding they feel the tormenting power of its thorns, they secretly giving to themselves the language of the fox in the fable: "These briars, though

they tear my skin and wound my flesh a little, yet they keep off the dogs;" thus supposing, that, to avoid a greater and sorer evil, (though in fact it is but an imaginary one,) they must endure the temporary goadings of the bramble, beneath which they seek for rest but find none.

There are two distinct and very different classes of subjects who submit to the tyrannical reign of the bramble; and towards which two classes we feel very different emotions: towards the one, we feel the most unmingled piety and deep commiseration; towards the other, contempt and disgust.

1. The first class to which we allude embraces all those who sincerely and heartily believe in the legitimacy of the bramble's reign and the truth of the doctrine now generally known by the name of Orthodoxy. These people truly endure a bondage worse than Egyptian, and a vassalage as degrading as that of the veriest slave that ever trembled beneath a tyrant's rod. It is the very worst kind of bondage: for it is mental. While the subjects feel, most keenly feel, the goadings of the thorns and realize the misery of their condition, they dare not make one effort to rid themselves of the tyrant's power. No, they dare not even cherish the secret wish, much less openly express such a wish, to be delivered from the reign of the bramble! Miserable as their condition is, they are beguiled into the belief that it is for them the only safe condition. And the words of the text tingle in their ears when they hear the bramble saying, "if in truth ye anoint me king over you, then come and put your trust under my shadow; and if not, let fire come out of the bramble and devour the cedars of Lebanon." And they hug the bramble still more closely on account of his threatening of fire. They know that the bramble has many sharp and distressing thorns about it; but there is one sharper, and longer, and more dreadful than all the rest, that is placed over and above them all, which overawes and terrifies the subject into willing submission to all the inconveniences and sufferings from the lesser thorns, for the sake of avoiding the torments of that one.

To illustrate:—The believers in modern Orthodoxy cannot easily conceive how the eating of an apple by our first parents could totally change their whole natures "in all the faculties of soul and body;" and transform them from immortal to mortal, from almost angels to real fiends:—nor can they conceive how that act, committed six thousand years ago, could so ably affect us at this time, as well as all their and our posterity to the end of time, so as not only to make all totally depraved, incapable of thinking a good thought or doing a good act, but also justly expose the whole human race "to all the miseries of this life, death itself, and the pains of hell forever." It is not possible for them to see how a God of impartial justice and infinite benevolence could, by an eternal decree, elect some to everlasting life, without any foresight of faith or good works, and pass by the rest, foreordaining them to everlasting death:—or how One can be Three, and Three but One; or how there can be but one God, and yet three distinct persons, each of which is really, truly, eternally and perfect God: or how an infinitely benevolent and just Being could demand, for his own satisfaction, the infinite sufferings of immaculate innocence, to honor a violated law, while millions of guilty souls escape the just penalty due to their crimes, their guilt being transferred to the innocent, and his innocence to them, without making him worse or them better; while at the same time the person who endures this infinite amount of misery to satisfy the demands of offended and insulted majesty, is himself that offended Majesty who demands and receives the satisfaction! These are, indeed, things hard to be understood, knotty points, or thorns in the bramble, that give not a little uneasiness and trouble to the votaries of Orthodoxy. But they must submit to bear these thorns, and admit these dogmas however repugnant to their better judgment and feelings. An implicit faith is required. It will not do to doubt the legitimacy or justice of the bramble's reign, nor to call in question one of its dogmas:—least of all will it answer to exercise the reasoning powers of the mind, to investigate and compare these dogmas with others; for "reason is a carnal and dangerous guide;" While, to secure non-resistance, implicit faith, and uncomplaining servitude the long, sharp, and dreadful thorn of ENDLESS MISERY is brandished, in flaming vengeance, over their heads! This, the most dreadful of all the thorns of the bramble, is the one principally employed to keep its subjects obedient to the reign of the bramble, without complaining of any of the rest of the thorns by which they are continually goaded. The unhappy creatures are made to believe that if they dare to question any of these dogmas, or especially if they dare to go out from under the shadow of the bramble far enough to hear doctrines inculcated different from those they have been taught, and which, are denominated by the bramble, *Heterodox*; the long sharp thorn will inevitably be thrust through their heart, and their life's blood flow as the forfeit of their presumption.—Thus they are made to hug the bramble still more closely, notwithstanding all its

ugly features; and yet the more closely they hug, the more they are goaded by the thorns.

Do you doubt, my friends, the truth of this description? Then look to the votaries of modern Orthodoxy—their obsequiousness to its mandates, their implicit faith in its dogmas, dogmas too, which they acknowledge stand opposed to human reason and the natural benevolence of their own hearts—their fearfulness of examining subjects for themselves, or reading or hearing any thing different from what their leaders have taught them to believe—the trembling anxiety with which they look upon all others who dare take this liberty and who do not acknowledge the bramble to be clothed with divine authority. Look too, at their long, sad and gloomy countenances, and their deep drawn sighs and melancholy groans, that tell with infallible certainty, that the thorn is festering within, and that there is no rest to those that worship the bramble. Follow the fond mother to the grave of her departed child, and as she bends in bitter anguish over it, and bedews the green turf with her tears, which covers the form that she loved; and you will see that the bitterness of her grief arises from the fear that her child is forever excluded from the paradise of heaven and gone to the regions of hopeless and interminable woe. So with the father, the husband, the wife, the son, the daughter, the brother, the sister, the friend—whenever any of these dear kindred are taken away by death, does not the fear that they have gone to hell, i. e. if they were not believers in Orthodoxy, harrow up the soul of every believer in that system with unspeakable anguish? So likewise, in respect to themselves; it is impossible they should have a well grounded hope of their own salvation from the torments of an endless hell, so long as they believe this will be the doom of a part of the human family: for they cannot be certain that they are of the number of the elect, if salvation be of partial electing grace; nor that their works will be sufficient to entitle them to heaven, if salvation be of works: therefore, they are in perpetual fear of the thorn of endless misery, on their own account, as well as that of their friends. Above all, look at the almost numberless cases of confirmed melancholy, despair and insanity for life, together with the almost daily occurrence of suicide and murder, the legitimate results of the horrid dogma of endless damnation, which tell of the reign of the bramble, and you will no longer say the coloring is too high, or the description I have given, too glowing. You must admit that these are no imaginary evils, of which I speak—and which all ought to deprecate—that the system alluded to, is a most fatal bramble, an usurping Abimelech, whose hands are stained with the blood of innocence, in whose path are found destruction and misery, and under whose tyrannical reign, the way of peace is not known.

I know of no class of bondmen or slaves on earth more entitled to our heart felt pity and deep commiseration, than the sincere and hearty believers in the dreadful system above represented by the bramble. Their bondage is of the most cruel and oppressive kind, because mental—it allows freedom to neither body nor mind. It cramps the native energies of the soul, incarcerates the understanding, and rivets the chains of spiritual despotism even on the very affections of the heart! and from such bondage every philanthropic free-born and enlightened mind must pray, "Good Lord deliver us."

2. But there is another class of subjects who submit to the tyrannical reign of the bramble, and countenance the usurpation of this modern Abimelech, who are of a very different stamp from those above described. They excite not so much our pity as our contempt; and we cannot look upon the part they act in the drama of the bramble, but with the utmost disgust and abhorrence. I mean those who confess that the bramble is an usurper, a tyrant of illegitimate birth and reign—who when out of sight and hearing of the familiars and spies of the bramble, not only declare that they have no respect for this usurper, but that they detest both its tyranny and all its peculiar characteristics—that its principles are most odious and abhorrent, and its doctrines absurd and pernicious; and who, nevertheless, constantly support its government and help to maintain its authority and sway in society, and publicly give it their countenance by attending on its ministrations, and regularly seating themselves under its shadow on each returning Sabbath! These people, while in private conversation with a liberal Christian, who has wholly abjured all allegiance to the bramble and its principles, and openly avowed his honest opposition to its tyrannizing sway, will say, "O we do not respect the bramble nor believe in the doctrines of modern orthodoxy, any more than you do—we as fully believe this Abimelech is an usurper, and the reign illegitimate and cruel, as you do;" and yet these same people will attend the assemblages at the court of the bramble, week after week, and year after year, and pay out large sums of money to continue it in power, and put on the most sanctimonious countenance and respectful air, whenever they are in the presence of Abimelech's courtiers. But no sooner are they

out of court and out of hearing of its familiars, than they are ready to burst with what they call a righteous indignation at the insults offered to reason and common sense, and the glaring absurdities and spiritual tyranny exhibited by the bramble. And not infrequently we find in this class those who profess in private that they are not only opposed to the tyrannous usurpation of the bramble, but are firm republicans in principle, and believe that as "all men are born free and equal, so all will finally share the riches of heavenly grace, and be made everlastingly free and equal, through Christ Jesus, in the eternal world. Now, for this class of subjects of the bramble, we can feel no respect nor sympathy. They are in fact entitled to none—they forfeit all claims to the respect both of the friends and enemies of the bramble—they are hypocrites among the Orthodox, and traitors to Universalists; of course have no claim to the sympathy or regard of either. They would, like Esau, sell their birthright for a mess of pottage, or like Judas, betray Christ for thirty pieces of silver. "An honest man's the noblest work of God;" and these time serving hypocrites are not entitled to one-half the respect that an honest worshipper of the bramble is. And we care not how much they are goaded and tormented by its thorns. We even hope they will continue to be tormented with it day and night, and with still greater severity, till they are taught by their sufferings to act more consistently with the principles which they now privately profess.

I know, indeed, that many of this class seek to excuse themselves, and quiet their consciences for the inconsistent part they act, by saying, that they are so situated in life, and surrounded by those in the interest of the bramble, that they dare not openly avow any opposition to its reign, or offend any of its sincere worshippers by speaking lightly of its principles—that although they have no fears of the eternal fires with which the bramble threatens them, yet they fear the present fires of reproach and persecution that the bramble would send out to devour them; so they feel obliged to maintain an external respect for its authority. So then, Esau might have plead *present hunger*, in excuse for selling his birthright; Judas might have plead *present fear of the Jewish priests, elders, Scribes, and Pharisees*, in excuse for his perfidy; and Benedict Arnold, and the Tories in the time of our revolutionary war, might have plead *present fear of the British authority, as an excuse for betraying the interests of the American colonies!* Had all our forefathers, where now *Whore-bait* would the freedom, the independence and glory of our country? The fact is, this is no excuse for acting against honest and noble principle; and it is as necessary and as honorable to make present and personal sacrifices to overthrow spiritual tyranny and gain mental independence and spiritual freedom, as political.

But what is the object and ground of fear with these external, hypocritical worshippers of the bramble? Is it not one that they themselves can command and control at pleasure? And do they not themselves give to the bramble the very power that it possesses of injuring them? The fact is, they are the very ones that are sharpening the thorns and increasing the power of this modern bramble. Let them at once and forever withhold their respect, their presence, their countenance, and their support from the usurper, and they will thus effectually put it out of the power of the bramble to injure them. Let them come out openly and boldly against this spiritual tyrant, and in defence of religious freedom; let them espouse heartily and maintain firmly, the principles which they honestly believe, and the bramble will be stripped of its power, excepting over a small number of its deluded votaries, and would be as harmless as a toothless spaniel—it might growl but it could not bite; or as innocuous as the serpent after its fang was extracted—though it might hiss, it could not harm.

While therefore the Olive, the Fig-tree, and the Vine, (or that system which exhibits the riches of impartial grace, the sweetness of immortal love, and the joys of everlasting salvation,) are free for all to partake of their fruits, and at the same time refuse to exercise any tyrannical power over those who sit beneath their shade, it is singular that any can be found to sit under the shade of the bramble, and especially any of those who have discovered its tyranny, know it to be an usurper, or felt the keenness of its thorns, or the fierceness of its flames. For its power to harm, as before shown, is derived wholly from those who sit under its shadow: or as the same sentiment is expressed by Jeremiah, "The prophets prophesy falsely, the priests bear rule by their means; and my people love to have it so." The people are the ones that allow it to be so—they have the power of preventing it, if they will—Abimelech the tyrant represented by the bramble in the parable, never could have usurped the throne, nor tyrannized over the nation, had not the people, (for whom he feigned much love, and hypocritically called "brethren," saying, "I am your bone and your flesh," consulted to make him their king and serve him, or "put their trust in his shadow."

This consideration should be a solemn admonition to all people—especially all

* See the Orthodoxy, the clergy and sovereigns of England, during the reigns of Edward the VIII. Mary and Elizabeth.

whose eyes are open to see the wickedness and cruelty which the bramble has practised, and still does practice, and who know it to be an usurper—to be on their guard against the tyrant, and never to aid or assist, in any way, directly or indirectly, to give permanence to its reign, or point to its thorns, or add fuel to its fires. When we look around us, even now, and see the wide spreading fires that the bramble is kindling and sending out in all directions—fires which consume all the social affections and virtues, and wither in their desolating career the fairest flowers of innocence, and lay waste the fondest hopes and brightest blossoms of happiness, driving hundreds to distraction and suicide, and wringing the hearts of thousands with unspeakable anguish—how is it possible any philanthropist can feel indifferent or remain inactive? It is time to awake from our lethargy, put on the armor of light, and “and taking the sword of the spirit which is the word of God,” step forward in defence of the liberty of the gospel “wherein Christ has made us free,” and endeavor to disabuse our fellow men from the impositions of this modern Abimelech, the cruelties of the bramble, and the vengeance of its flames. Let us as far as possible, cut off all access of Abimelech to the “pieces of silver, in the house of Baal-berith,” where he may hire “vain and wicked persons” to commit such depredations on the unwary and defenceless—cease to water and cherish the bramble in our gardens—and pay more attention to the cultivation of the Olive, the Vine, and the Fig. Then, and not till then, will the people be free from the cruel domination of this modern tyrant; and worship the Father of the spirits of all flesh in spirit and in truth, sitting under their own vine and fig-tree, having none to molest or make afraid.

Should any one be disposed to say, the speaker has made an invidious and ungenerous application of this parable, and used undue severity in his exposition of modern Orthodoxy, my reply is, that existing facts show the application proper, and also justify any apparent severity that I have used: For it should be kept in mind, that I have not represented a man nor set of men, by the bramble, but a system, or set of principles; and this system does, and always has, most evidently borne all the marks and characteristics, and exercised all the tyranny of the bramble. And while I honestly view the doctrines and principles of modern Orthodoxy, so called, as absurd, unscriptural, odious, pernicious and tyrannical, I blame not the honest believers of it for zealously supporting and obsequiously yielding to its authority. But it is, at the same time, my solemn duty to do what I can to undeceive them, and deliver them from so painful and degrading a vassalage. I must sincerely pity them, and desire their emancipation from spiritual tyranny and mental bondage. And it is alike my duty openly and pointedly to rebuke the pusillanimity, not to say hypocrisy, of those who, in the same manner that I do, still countenance and support this system of imposture and tyranny, thereby helping to rivet the chains of spiritual despotism on the minds of the rising generation. I wish people to be free, and to act as if they were free, in this land of liberty. But alas! how many there are who now groan under the tyranny of the bramble, and still hug it the more closely, in despite of its cruel thorns, for fear, if they leave its shadow, it will send forth its vengeful fire to devour them! And how many there are, who are so much the slaves of habit and the servile bondmen of fashion, as to pay their court to the bramble, knowing it to be such, and subject their children to worse than Egyptian bondage, because they have not the mental courage and independence, to avow hostility to its reign or deviate from the path of the multitude!

Brethren, “awake to righteousness, and win not. Be not deceived: evil communications corrupt good manners.” Follow not the multitude to do evil; neither be like some others who “fear God and worship idols.” Quit yourselves like men, like faithful soldiers of Jesus Christ. Be firm and faithful in defence of civil and religious freedom; and the Lord give you wisdom and strength to resist every encroachment of spiritual tyranny; deliver us all from mental bondage; and over and above all “may the good Lord deliver us” and the world from the reign of the BRAMBLE. So mote it be.

THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDINER, FRIDAY, NOVEMBER 18.

BEAUTIES OF THE BIBLE.

The beauties of the Bible in relation to the sublimity and elegance of its composition, upon which so much has been said, are of a peculiar kind, not likely to be readily perceived by the common reader who approaches the sacred writings—particularly the Old Testament—with a standard formed in modern times. It should be recollected that the Old Testament was written in Hebrew. This was the native language of an infant world, and bears all the marks of the poverty and simplicity of a primitive age. It is too, strange as the statement may seem, the pure language of poetry. As such it seems to have been wisely designed by the Creator of man as a kind of passage between sensuality and thinking—a language which, whilst it obliged a primitive race to feel, also compelled them to reason. Man, as he exists in a state of nature, is essentially material. His attention is arrested by visible forms, and the most of his life is but a struggle for mere animal existence. It is a great undertaking to lead a savage from the material to the intellectual world; to make him pass the line which divides action from thought. Poetry is the language of nature. It appeals to and arouses the feelings. It gives sweetness to the thoughts and sublimity to the wonders of nature.

In this way it commands the first attention of the mind; and, putting it upon its own resources, teaches it to think and reason for itself.

The Hebrew language, like man in his original state, is essentially material. It has very few abstract terms, no tenses, few adjectives, no particles. It has but few intellectual expressions, and even these are material in their origin. We look in vain into a Hebrew Lexicon for any word that expresses the nicest shades of thought. Le Clerc affirms that it was impossible for the Pharisees to believe in the fate of the Stoics, because they had no word in their language which could express that doctrine.

Now one of the greatest beauties in the composition of the Hebrew Scriptures consists in the success with which the writers surmount all these difficulties, expressing, in a language remarkably poor and simple, the most sublime and renovating thoughts. They had no models before them. They were obliged to provide not only the song, but the lyre and its strings. With no words to express the omnipresence, omniscience or omnipotence of Jehovah, their poets described, through the melody of song, the awful attributes of God and the solemn truths of religion. One of the chief excellencies of poetry consists in the skill of the author to surmount difficulties. In this respect, the poetry of the Old Testament certainly surpasses that of the Greeks, and of course, also, of our own—for our language is formed on the basis of this tongue. The Old Testament scriptures come to us stripped of much of their original richness, vigor and sublimity. To translate them literally would be only to throw darkness upon the most beautiful passages. Yet, as we now have them, we recognize some elements of originality; we discover something singularly idiomatic; we behold much peculiarly beautiful. Let any one examine the books of Job, Psalms, the Canticles, Isaiah, Ezekiel, Habakkuk, and other books of sacred poetry, and though in the language in which they were written the structure of their sentences must necessarily be the most simple, having neither rhyme nor measure, and he will frequently be astonished and charmed at the poetic elegance in which they are indited. Their mightiest conceptions, it is true, are necessarily approached by circumlocution, but the skill and power with which the authors arrive at the ideas they intend to impress cannot fail to engage the highest admiration of every intelligent reader.

RELIGIOUS NEWS ROOM.

While it is painful to witness the operations of that bigoted and exclusive spirit, which under deceptive pretences would accomplish its purpose at the expense of those whose rights and privileges it would destroy, it is at the same time a matter for felicitation that the public sentiment in general is decidedly against it, and that it seldom fails to punish the authors of it according to the full measure of even handed justice. We are led to this remark by noticing of late, in the Providence papers, and account of an attempt by certain orthodox clergymen of that place, under the profession of liberality, to obtain subscriptions from liberal Christians to establish an exclusive and sectarian news room. It appears that a short time since, a notice appeared in several public prints, recommending the establishment of a religious reading room, where papers of all kinds devoted to religion and religious intelligence might be seen, and suggesting a time and place for all to meet who felt interested in the subject. At the time designated, about all the clergy of Providence, including Dr. Edes and Mr. Farley, Unitarians, and Mr. Pickering, Universalists attended. These gentlemen were induced to be truly liberal. They had been together, however, but a short time before the cloven foot of orthodoxy showed itself in the form of a Resolution, offered by a Calvinistic preacher, the effect of which, if it passed, would be to shut out from the reading room all Unitarian and Universalist papers. This produced a warm controversy, in which Messrs. Edes, Farley and Pickering participated. There was an ambiguity in the Resolution which these gentlemen wished to have explained. After being driven to the wall, and it being no longer possible for them to carry on the deception, the orthodox distinctly avowed it as the design of the Association to exclude all “infidel papers”—viz: Unitarian, Universalist and Atheists.” This avowed result from Mr. Farley an amendment to the proposed resolution, the effect of which would be to oblige the orthodox to abide the promises held out in the first invitation, and to admit papers of all christian denominations. After much pretty warm debate, the vote on Mr. Farley’s amendment was taken and prevailed 25 to 17. Thus thwarted in their deceptive designs, the orthodox cleared out and the meeting broke up without any thing being done. We rejoice to see the wise thus taken in their own craftiness—to witness such unfair and dishonest attempts so promptly put down.

U. S. CONVENTION.

It will be perceived by a Resolution of the Penobscot Conference, in this week’s paper, that that body disapproves of the proposition of the General Convention of the N. E. States and others, to organize a Convention of the United States. We presume the objection with the brethren in that Conference is on account of the principle upon which the Convention is proposed to be formed, viz. That it shall exercise jurisdiction over the several State Conventions. We believe this objection is very general in Maine. There is, amongst us, a growing attachment to the principles of Congregationalism, or independent ecclesiastical government. If the U. S. Convention could be formed on purely associational principles, leaving all ecclesiastical jurisdiction with the several State Conventions, we should think very well of the new organization. But to every thing like jurisdiction from such a body, either in form or in fact, we should strongly object. It is a good and pleasant thing for brethren in different parts of the Union to meet, strengthen the bonds of friendship, and consult on measures for the general good. This might be done without the exercise of ecclesiastical power. Let the doings of each Convention be final within itself. Let the U. S. Convention meet alternately in different States. The brethren then could form a more extensive acquaintance with each other, worship together and return encouraged and benefited by the interview. These are our views of the subject; we shall cheerfully listen to the sentiments of others.

CURIOUS ENOUGH.

Who would believe it! It is announced in the papers that the American Sunday School Union, of which Dr. Ely is the mouth piece, and who avowed it, as the intention of the Association, to obtain the control of the civil government “in ten or at farthest twenty years,” has offered a premium of \$100 in addition to suitable compensation, for an original work showing the evils of an union of Church and State! It cannot be that the Union intend to publish and circulate such a work.

We conjecture that, if they want it at all, it is for the purpose of confuting or evading the facts. The idea, however, held out, is that they wish to circulate such a work. This must be for the purpose of throwing dust in people’s eyes. It forcibly reminds us of a person who had stolen goods forcing his way through the crowd, as if in eager pursuit of some body, crying strenuously “stop thief! stop thief!” In this way he escaped suspicion himself, and made off with his booty, greatly elated at the success of his stratagem.

MORE VICTIMS.

We learn from the Religious Inquirer that on Friday the 4th inst. a young female of interesting appearance was brought to the insane Retreat in Hartford, from Stonington, Con. From her language and conduct, there is no room to doubt but that she adds another to the melancholy list of lunatics from the effects of religious fanaticism. Much of her conversation related to the supposed awful realities of an endless hell!

A young gentleman by the name of Otis Bates, of Ellensburg, N.Y. a graduate of Hamilton College, put a period to his existence on the 15th Oct. by hanging himself in his father’s barn. “He was a young man of an amiable disposition, promising talents and excellent morals—the pride of the circle in which he moved, and the hopes of his fond and doting parents. He attended a revival meeting in June at Bellville, which was conducted by the notorious Burchard, where his passions were excited to that degree, that his reason forsook him and he became a wretched maniac. In this condition he remained the greater part of the time since, until another of those meetings was held in Ellensburg, which he attended. He left the meeting about 8 o’clock in the evening, and about 11 o’clock he was found a corpse in his father’s barn. Thus has perished a promising youth, and the peace and happiness of one of our most respectable families, have been ruined forever.”

For the above fact we are indebted to the Utica Magazine; from which we also learn that the frantic mother of this interesting youth is now apparently near her end—her illness being produced by the trouble arising from the insanity and suicide of her son.

These cases are multiplying all around. We intend to publish as many as meet our eye, in the hope of thus inducing the public to behold the mischievous and ruinous consequences of a belief in modern orthodoxy.

RELIGIOUS DEBATE.

We learn from the Religious Inquirer of the 5th inst. that Rev. Dr. Taylor of Yale College, assisted by Rev. Mr. Curtis and a Layman as *aids de camp*, lately attended the meeting of Rev. Gilman Noyes, a young Universalist preacher, in Woodbridge, Con. “taking counsel how they might entangle him in his talk.” After Mr. Noyes had concluded his Sermon, which was from the text Rom. xiv. 8, Mr. Curtis arose and requested the Congregation to be seated as there would be an examination of the preacher’s doctrine. Whereupon Dr. Taylor arose and proceeded to prove Universalism false by saying it was the devil’s doctrine, and to show the truth of orthodoxy by declaring that the doctrine of endless misery is true. Mr. N. not altogether satisfied with the authority, proceeded to challenge the Doctor to some scriptural authority. The Dr. declared there was scriptural authority, for he had read the bible entirely through once, and had found no less than thirty texts which proved his doctrine. Indeed he was so condescending as to quote the following text out of the bible.—“It is appointed unto man once to die, but after that the judgment.” Mr. N. followed up his reverend antagonist, until quite beaten, Mr. Curtis arose and tried to help. He too was as unfortunate as the Dr. The whole debate is published in the Inquirer, and shows very satisfactorily the power of simple truth over the wisdom and numbers of this world. The young man acquitted himself well, reminding us of the stripling David who with a sling and a stone, brought proud Goliath to the ground. Dr. Taylor, being driven from every inch of ground he had assumed, finally withdrew with his Aids, contemptuously murmuring—“Well, if Universalism is true, we are as well off as they.” This was, indeed, some consolation amidst the consciousness of defeat.

THE SABBATH.

The “Pastoral Address” of the Kennebec Conference of the Churches within its limits, in setting forth the excellency and value of Revivals which have prevailed to some extent within the last year, extols them particularly on account of their tendency to preserve the Christian Sabbath from desecration. People view the same things very differently sometimes. Rev. Moses Thatcher, editor of the Boston Telegraph—himself orthodox, as Dr. Ely says of him, “up to the hilt,” considers that these Revivals and the protracted meetings by which they are got up, have a direct and powerful tendency to weaken the public reverence for one day in seven, seeing that the regular and habitual devotions and religious exercises of this day of divine appointment, do not have half the effect to create revivals as the Four day and protracted meetings on week days, instituted by human appointment. To us it appears that the Telegraph is more correct than the Pastoral Address. Let men establish a series of week day meetings, and let these meetings be attended by more of the manifestations of the divine favor and spirit, than is granted to the Sabbath, and it does seem to us the latter will soon be regarded as the least important day, and the former as the most sacred seasons. The revival seasons, therefore, appear to us calculated to weaken a reverence for one day in seven above the other six and hence to prostrate that salutary institution. The address also, in a spirit of madness because Congress would not enact a law in conformity to the church and state policy of the Sunday mail petitioners, gives vent to its rage by turning upon our civil Magistrates and denouncing them indiscriminately as men who “trample upon the opinions” of “the orthodox,” as “Magistrates that are more anxious for present popularity than for the general and lasting good of their country.” This is the way the orthodox clergy always talked of the civil power until it yielded to their dictation and beheaded and burned men for heresy. Such men are no friends to civil and religious liberty.

NEW SOCIETIES.

A Society of Universalists was formed in New Haven, Con. on the 27th ult. At the first meeting, a Committee consisting of Hon. N. Darling, T. G. Woodward, N. Ruggles, J. Duntee and A. Thomas, was appointed to form a Constitution.

We further learn from the Religious Inquirer, that a Universalist Society has been organized in Newton, Con. consisting of about fifty male members.

Br. Joshua Flagg, has lately preached several Sermons at New Haven, Con. with evident tokens of usefulness. A Universalist Society is about to be formed in that town.

A Universalist Society has lately been organized in Epping, N.H. The number of members is 40.

“THE HONEST WATERMAN”

After all it turns out that the Tract story of the Honest Waterman is true. The orthodox have written to England for confirmation of this story and several others, and the account comes back duly certified, endorsed, and is published in the Christian Mirror. So there can be no mistake now. Here it is.

The Honest Waterman, or History of Thomas Mann, (No. 235,) is another Tract which has been alleged to be fiction. Of which it is sufficient to say that it bears, on a careful examination, every aspect of truth; it was prepared under the inspection of a gentleman of distinguished piety and benevolence in London, and published by the London Tract Society, one of the Institutions which shared with fourteen others in his liberal bequest at his death; and we have also direct intelligence, in a letter from the Secretary of the London Tract Society, that it is a truly authentic Narrative.

The orthodox never stagger at contradiction or mysteries—they have both in their creed, and can prove its truth notwithstanding,—we have therefore to ask the editor of the Mirror a couple of questions: 1st. How could an “Honest Waterman” give away to Missionaries, &c. about twice as much as he ever honestly earned in all his life? the tract being our authority for the statement; and 2d. How is it that the Tract is stated above to have been published by the “London Tract Society,” when it is sufficiently plain in the history itself, as appears in the Tract, that it was published by the “Wesleyan Missionary Society?” Now we can never get along with such things. They are all as plain to Mr. Cummings as broad day light and a strait road. We should like therefore, that he would answer the above questions.

A GOOD REMARK.

The following remark of the celebrated Dr. Owen, who was one of the most eminent champions of orthodoxy in his day, very strikingly illustrates, by means of a beautiful figure, the difference between that religion which is produced by quiet and serious reflection, and that which is the effect of a spiritual whirlwind or earthquake.

As water that ariseth and floweth from a living spring, runneth equally and constantly, unless it be obstructed or diverted by some violent opposition, but that, which is from thunder-showers, runs furiously for a season, but is quickly dried up; so are those spiritual thoughts, which arise from a prevalent internal principle of grace in the heart; they are even and constant, unless an interruption be put upon them for a season by temptations; but those, which are excited by the thunder of convictions, however their streams may be filled for a season, quickly dry up and utterly decay.

NEW PROJECT.

A new project, as we learn from a New York religious paper, is on foot in that State—a state where all our important inventions in the cause of orthodoxy originate. It is stated that the Unitarians in the neighborhood of Buffalo, “think protracted meetings of from 4 to 14 days are too short to afford sufficient time for God to do his work; and it has accordingly been recommended that a protracted meeting of 365 days be held, and that the people pray in platoons, in martial order.” This recommendation is based upon the supposition that such a proceeding, instead of here and there a case, might have the blessed effect to drive hundreds to insanity and suicide.

BROTHERLY LOVE.

Dr. Ely gives the lie direct to his Rev. Br. W. L. McCulla, in his last Philadelphia, because he has averred that Dr. Ely once called Abner Kneeland his brother. “Having been once compelled,” says Dr. Ely, “to walk with him at a funeral, I publicly declared at the grave that I could not regard him as a Christian minister of any denomination.” This gratuitous abuse and exclusiveness are very characteristic of Dr. Ely. “But such,” says he, “is the strange devotion of brother McCulla to truth and righteousness.”

By the way the Presbyterians are all by the ears, Dr. Ely’s paper is filled week after week with their quarrels. On their own showing, ain’t every member of the Presbytery either a fool or a knave.

CAYUGA ASSOCIATION.

The Cayuga Association of Universalists was assembled in Havana, Tioga, Co. N. Y. Oct. 6 and 7. Br. N. Doolittle, Moderator and Br. J. Chase Jr. Clerk. Six ministers and seven lay delegates constituted the Council. Five new Societies were admitted to fellowship, and a vote passed requesting that the Association may become a member of the New York State Convention. The subject of a Literary Institution was discussed, and a Resolution passed in favor of the one proposed at Clinton. Sermons were preached by Brs. G. Messenger, J. Chase Jr. A. Fuller, A. B. Grosh, and A. Peck. The Circular Letter is written by Br. J. Chase Jr. The Association will meet next year in Elbridge, Onondaga Co. on the first Wednesday and following Thursday in September.

CREDIT.

We seldom complain when the credit due to our articles is given to other contemporary prints; for we are well enough aware that we suffer less discredit in this case than if it were otherwise. It is due however, to Br. Whittemore to say, that two articles in the Universalist Watchman of the 12th inst. covering about three columns of that valuable paper,—one entitled “Faults of Universalists,” and the other “Revivals,” were not, as therein credited, original in the Trumpet. We suppose we must bear the blame of them—it is not an act of justice or friendship that the Trumpet should be made to assume it. We frequently notice similar errors.

ORDINATION.

Rev. John Willis will be ordained in Greenwich, Mass. on the 23d inst. Rev. H. Ballou of Boston is expected to preach on the occasion.

We have received the 1st and 2d Nos. of the Christian Messenger, a Universalist publication recently commenced by Rev. T. J. Sawyer and P. Price, in New York city.

PENOBSCOT CONFERENCE.

The Penobscot Conference of Universalists, was held at Orono, Nov. 2, 1831. Organized the Council by choosing Bro. J. W. Hoskins, Chairman, Bro. C. Fillebrown, Secretary.

Voted. That the further consideration of the subject of forming a Constitution be postponed till the next meeting of the Conference.

The following resolution was offered and adopted. Resolved, that any measure calculated to concentrate in a small body, the power of dictating rules and regulations, for the government of the several associations of Universalists is, in our opinion, of dangerous tendency, and calculated to subvert those pure principles, and to suppress freedom of inquiry and of action, which are the basis on which all religious associations should rest; Therefore,

Resolved further, that we disapprove of a proposition offered by the “General Convention of the New England States” to form a Convention of Conventions of United States.

On motion of brother St. Clair, Resolved, That, so far as an approximation toward the principles of Congregationalism has been made by the doings of the “Maine Convention” and others in opposing and maintaining and independence of all other ecclesiastical bodies, we highly approve them as beneficial to the cause of free inquiry and liberal Christianity.

On motion of brother St. Clair, Resolved, That, Whereas some of the Literary Institutions of this State have been, heretofore, under the entire control and influence of sectarian exclusivists, and the possible means which could be adopted by their officers, put in operation to convert the students sent there for an education into their particular notions of Religion, so much so, that liberal Christians who, much as others, have paid their money to establish those Institutions, must be deprived of any benefit from them, or subject their children to the withering influence of those principles, the prevalence of which they most deeply deplore. Therefore, Resolved, That we most cordially approve of the measures taken by our last Legislature to free our Colleges from that control and influence, and the opposition of sects deprived of power by those measures is, in our opinion, the best comment upon the righteousness of its advocates.

Voted: That when this Conference adjourn, it adjourn to the last Wednesday of January next, then to meet at Haddam at 9 o’clock, A. M.

Voted: That brother Hoskins be a Committee to give notice of the next meeting of this Conference.

Voted: That the doings of this Conference be signed by the Chairman and Secretary, and that the Secretary be directed to forward a copy of the same to the editors of the “Christian Intelligencer” for publication.

Closed by joining in prayer with brother St. Clair.

J. W. HOSKINS, Chairman.
Wm. C. FILLEBROWN, Secretary.
Orono, Nov. 8, 1831.

During the day public religious exercises were had, at which Br. St. Clair preached from Luke xiv. 14—31. Br. Hoskins from Rev. iv. 11. Br. Campbell united in these exercises.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]
Essays on the Character of Christ.

NO. 2.
POWER OF CHRIST.

“All power is given unto me in heaven and in earth.”—Matt. xxviii. 18.

Jesus invariably exerted his power for the happiness of mankind, and never for his personal advantage. The blind received their sight; the lame walked; the lepers were cleansed; the deaf heard; the dead were raised up; and the poor had the gospel preached to them.” Yet he pathetically acknowledged, “that the foxes had holes, and the birds of the air had nests, but the son of man had not where to lay his head.” Had he been a deceiver he would have sought for the riches and honors of the world. His power was not exerted on trivial occasions, nor for the purpose of display. “He went about doing good;” alleviating human misery in all its forms. In man, power degenerates into tyranny; in Christ, it merges into benevolence. All his thoughts and all his time were occupied in promoting human happiness and the glory of God.

I. Power may be exercised, either in governing ourselves, or in commanding others. He who cannot restrain himself is incapable of controlling others. The inspired volume ranks conquest over the passions higher than the greatest victory over mankind. “He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.”—Prov. xvi. 32. Jesus obtained the most complete command over himself. Though his patience was put to the severest trials, yet he “never once spake unadvisedly with his lips.” Possessing unbounded power, yet submitting to the most cruel and provoking insults. After passing through various scenes of suffering, he was at last betrayed by one of his own disciples! There is nothing more aggravating than treachery. The open hatred of a foe may be endured; but enmity concealed under the mask of friendship is almost insupportable. The darkest cloud that hung over the Saviour’s prospects was his own death, and the desertion of his “little flock.” He was finally condemned by malice and falsehood. On his way

to Calvary he suffered every indignity that could be offered. When suffering on the cross, he saw his mother, and the disciple standing by whom he loved. With an affection that can never be surpassed, he said unto his mother, "Woman, behold thy son." Then saith he to the disciple, "Behold thy mother." From that hour that disciple took her unto his own home. John xix, 26, 27. Had it occurred in the chamber of death, it would have been touching indeed. But when we behold the filial affection of the Son rising in its full strength amidst inconceivable sufferings we are lost in admiration. But there was an act that excelled all others. It was like the sun breaking forth in all his splendour amidst the thunderings and lightnings of heaven. Expiring in the midst of agonizing pains, the Redeemer implored forgiveness for his merciless tormentors:—"Father, forgive them, for they know not what they do." Luke xxiii, 34. Crying then with a loud voice, "It is finished," he reclined his head upon his bosom and dismissed his spirit! "Where is the man, where the philosopher, who could so live, and so die, without weakness and without ostentation?"

Our blessed Lord was not content with possessing great power and commanding his own passions. Controlling both the moral and physical worlds, he relieved the burdened conscience, and the frail, dying body. Holding the keys of death, and the grave, he unlocked the dark and dreary domains, and bade the insatiable tyrant yield up his victims. Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her. When the Lord saw her he had compassion, and said unto her, weep not! And he came and touched the bier, and they that bare him, stood still. And he said, young man, I say unto thee, Arise! He that was dead, sat up and began to speak. And he delivered him to his mother. Luke vii, 11-15. What an affecting scene! We behold the widowed mother on the one hand, on the other, her only son in the cold embraces of death. The dark and silent tomb was prepared. It was soon to close on the remains of a blooming youth. Such an event excited the divine pity of Jesus. By a single act he gave life to the dead, and inexpressible joy to the living!

III. Another instance is recorded, though not surpassing the former in beauty. Jesus had been all the day healing the multitude and healing the leprosy. In the evening he sent them away, and went with his disciples into a ship, and there arose a great storm of wind, and the waves beat into the ship, so that it was now full. The darkness of the night and the warring of the elements created a scene of confusion and distress which may be conceived, but cannot be described. Jesus was in the hinder part of the ship asleep on a pillow. Within his breast no passions raged to disturb his slumbers. The world was at war with him, yet he pursued, with unwavering faithfulness, the will of his Father who sent him. The disciples awake him, with the affecting question, "Master, carest thou that we perish?" With the mildness of an angel, but the voice of Omnipotence, he rebuked the wind, and said unto the sea, Peace, be still! The wind ceased, and there was a great calm. There was a grand display of Christ's power over the world. Well might the disciples exclaim, "What manner of man is this, that even the wind and the sea obey him?" Mark iv, 35-41. He who thus called the elements was sent by the Father to subdue all moral evil, and to prevent the human family spotted before his throne. Let man then rejoice that Jesus possesses all power in heaven and on earth. C. S.

[For the Christian Intelligencer.]

THOUGHTS ON SCRIPTURE TEXTS.

Text. "The goodness of God leadeth thee to repentance."—Rom. ii, 4.

Where is the goodness of God, as it respects those whom he foreordained to never ending sin and misery? Those who call themselves orthodox say, that it will come pass that many of mankind will be endeviled wicked and tormented: and that God rewarded whatsoever comes to pass. God did foreknow, or certainly know, that many of his dependant creatures would always wretched, if he brought them to existence, he must make them for that. How could an evil being treat creatures worse? Where then is God's goodness in giving them existence in such circumstances? What is there in such a sentiment to lead sinners to repentance? But what is there lovely in such a sentiment? What sentiment is hateful if it is not? How can true repentance be promoted by such hateful doctrine? Do the self-styled orthodox consider and this hateful doctrine to promote their revivals of religion? Do they not consider that the goodness of God in saving sinners, in turning or leading them to repentance, to be a delusive and dangerous doctrine? Did Paul think so? No.

All Christians will readily admit that the goodness of God is manifest in sanctifying and saving sinners. If divine goodness leadeth sinners to repentance, then the goodness of God should be proclaimed everywhere. From the foregoing remarks may see the nature of true repentance, true religion. Can that repentance be to life which flows from the doctrine of sin and condemnation. There is a sor-

row, mentioned by Paul, which worketh death. But godly sorrow, flows from a sense of divine goodness, and worketh repentance unto salvation, not to be repented of.

The common doctrine called orthodox, supposes that God punishes offending creatures, into existence, totally depraved, or wholly sinful, or with natures opposed to God, for Adam's sin; and on this account will abandon millions of mankind to endless torment, because of the nature which he gave them: or for the sins, which naturally flowed from their sinful nature; or because God did not see cause to change them, as he will some by his irresistible power and grace, to the glory of his name, through Jesus Christ. And even this grace, through Jesus Christ, is supposed to be procured by God's becoming man, and the innocent suffering in room of the guilty; and God's shedding his own blood to pacify his anger: or God the Son, or the second person in the trinity, united to humanity suffering, to placate God the Father or the first person in the trinity; but having no one to suffer to placate his anger. Hence it seems, the second person in the trinity, is more kind than the first, for he will pardon the penitent sinner, without any satisfaction made to himself, unless the human nature suffered to placate God the Son. If things be so, we should think the human nature of Christ ought to have the chief praise for man's salvation. And in fact, this appears very generally, to be the case. Orthodox converts are taught, and hence speak of Jesus, as though he was more merciful than an Almighty God of love. What is this but loving and serving the creature more than the Creator: for they must admit the humanity of Christ was created: and if the humanity had not suffered, the divinity would not have saved the guilty sinner.

If it be said that God loved the world, and sent his Son to save sinners by leading them to repentance: how then did Christ's sufferings procure the divine favor for lost men? If God first loved the world, and therefore sent his Son, surely then, Christ's dying did not purchase the love of God: And if God loved the world, he had no anger to be pacified; nor wrath to be quenched: nor mercy to be merited.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDNER, FRIDAY, NOVEMBER 18, 1831.

POLAND.—A little light gleams amidst the darkness which, by the previous accounts, overshadowed Poland. Liverpool dates to Oct. 1. have been received at Boston, which go to show that all may not yet be lost to the cause of the brave Poles. In the capitulation of Warsaw, the Polish army was not included. This body of 60,000 under Gen. Roziski have taken up head quarters at Modlin, where also the Diet and all the civil Magistrates have repaired. Four days after the surrender of Warsaw, Roziski published a Proclamation to the Poles replete with the noblest sentiments and expressing a confidence in their ability to withstand the Russian arms. It is asserted that the capitulation of Warsaw was an event intended by the Poles, thereby to weaken the enemies forces and to bring them into a new and dangerous situation. At the battle 20,000 Russians and 10,000 Poles were killed and it is said it will require 10,000 troops to hold on to Warsaw. Thus released by 40,000 it is hoped the Poles will be able to over come the remainder. In the mean time, by the position at Modlin, the Poles have completely cut off all communication between the enemy and Russia. We could fondly hope that the late melancholy intelligence might be overruled for good—and that to the Poles that was "the darkest time before day." France was enraged at the fall of Warsaw and strongly reproached the ministry for not interfering in favor of the Poles. Now that a new hope has arisen, we think there may be grounds to expect such an interference.

The Executive Council of this State have published a Report in which it is recommended that no measures be taken at present which might lead to collision with the British authorities on account of the Madawaska difficulties. The ground of this recommendation is the hope that Congress at its approaching session will adopt the necessary measures to bring the controversy to a close, consistently with justice, the peace of the nation, and the constitutional rights of the State. The Governor has issued a General Order requiring the Militia to hold itself ready to obey any call of the President to protect her territory from invasion and our citizens from capture.

STATE OF MAINE. HEAD QUARTERS, Portland, Nov. 8, 1831. GENERAL ORDER.

The security and defence of our rights as citizens of a free State, being dependent upon our Military establishment, it is not less a duty than the privilege of the Citizen Soldier to be at all times prepared to repel the invasion of those rights, and afford his aid in the due execution of the laws of his country. The exposed situation of the frontier settlements of this State, and the dangers to which they are subjected by continual encroachments from a foreign power, having, in the opinion of the Executive Council, rendered it necessary that the Militia of the State should be reminded that events might occur which would require their services; The COMMANDER-IN-CHIEF therefore ORDERS that the several Divisions of the Militia be in readiness to meet such requisitions as circumstances and the laws of the State may require, and as the President of the United States may deem necessary, for the protection of our citizens and territory.

The Major Generals will cause this order to be promulgated throughout their respective Divisions.

By the Commander-in-Chief, SAMUEL G. LADD, Adjutant General.

LITERARY CONVENTION. A great Literary Convention was held at New York last week, which was attended by many distinguished gentlemen from different parts of the country. John Quincy Adams presided. A society was formed to be called The National Society of Science and Literature. The following plan of a constitution was reported by a Committee, and adopted.

1st. That this Society shall be entitled the "National Society of Science and Literature."

2d. The number of members resident within the United States, shall be limited to 200. The number from Foreign parts of America, 20; and the number from Foreign countries other than those of the American Continent, 20.

3d. That the members be divided into four classes; the first, on Mathematical and Physical Science; the second, on Moral and Intellectual Science; the third on Literature; the fourth, on the Fine Arts.

4th. The Funds of the Society shall be raised from donations, subscriptions, and assessments as may from time to time be agreed on.

5th. The officers of the Society shall consist of a President, Vice President, Treasurer, a Recording Secretary, and two Corresponding Secretaries, one for domestic and the other for foreign correspondence.

6th. The Society shall be governed by such regulations and by-laws as may be agreed upon at their first annual meeting.

7. The resident members shall have power, at their first annual meetings, to fill vacancies.

8th. This Constitution may be altered at the annual meeting by a majority of two thirds of the members who may attend, provided that after the first annual meeting no alteration shall be made unless a notice to move for such an alteration is given at the annual meeting held previous to that at which the alteration is asked for.

9th. The Committee further propose, that the present Convention shall appoint a committee of 15 to be the first members of the Society; and that this committee of fifteen shall have power to elect 85 members; which number of 100 shall constitute the society. The Society, with the others they elect, shall go on to fill the vacancies.

The committee further propose that the following fifteen gentlemen to constitute the society, viz—

John Quincy Adams, President Fisk, Professor Vatheck, Dr. McCauley, Professor Alexander, Henry A. Dwight, Professor Joslin, Edward P. Livingston, Chancellor Walworth, Dr. Wainwright, Albert Gallatin, Dr. Matthews, John Delafield, Dr. Milnor, Mr. Halsey.

The Convention adjourned sine die on Saturday. Thanks were voted to Mr. Adams, for his services as President of the meeting, to which he replied in a brief and appropriate speech.

EMU, (Alabama.) Oct. 13. Mr. George S. Gaines at present actively engaged in making the necessary arrangements for the removal of a part of the Indians, and carrying into effect that portion of the treaty which is necessary to be accomplished before the Indians can emigrate. He has succeeded in his endeavors generally, and will set out in a few days for the rendezvous on the Mississippi. Memphis is the place appointed to cross the Mississippi: it is said to be the best point. We understand that there will be about 160 wagons and teams employed to carry the families and goods of the part that prefer to emigrate in that manner. Many of the teams have already arrived at the starting places. There will, it is supposed, be about 500 that will emigrate without any other assistance from Government, than that of having their ferriages paid, and be supplied with provisions at each station, and a bounty of ten dollars on their arrival at the Western Agency. There are about 5000 that will start in a few days. Small parties will occasionally follow after the main body, as there are many that are anxiously waiting to have an example, and hear of the progress of those who may first emigrate.—Gazette.

Shocking Accident. The Susquehanna Democrat says: We understand that a distressing occurrence took place a few days since in Plymouth. A man by the name of Heacock procured a keg of powder for blasting. Having taken out the head of the cask, he took a small quantity in his hand to ascertain its ignitable qualities; but unhappily, in communicating the fire, a spark was conveyed to the cask, and the whole quantity, consisting of about 25 lbs. instantly exploded. Mr. Heacock and wife, together with a little girl, were shockingly burnt and mutilated, and nearly all the furniture in the house destroyed. The little girl has since died, and the life of Mrs. Heacock is despaired of. This adds another awful warning to those who have occasion for the use of powder.

Fayetteville Sufferers. A meeting of the sufferers by the dreadful fire which occurred in May last, in Fayetteville, (N. C.) was recently held in that town; at which, the Magistrate of Police, on behalf of the commissioners, submitted a statement of the amount received in the way of donation, for their relief, from the several States, Towns and individuals. The gross amount of the receipts exceeds ninety-two thousand dollars, by a very few hundred. Among the resolutions adopted by the meeting, says the Fayetteville Journal, was one appointing a committee, to make suitable acknowledgment on behalf of the

sufferers, for the very great liberality and kindness of the contributors.

Nat Turner, or General Nat, the leader of the insurrection in Virginia, has been taken prisoner.

Particulars of the arrest of Nat Turner. A person by the name of Phipps was passing with gun in hand, over the lands of a Mr. Francis, one of the first victims of the insurrectionists, when coming to a place where a number of pines had been cut down, he perceived a slight motion among them.

He cautiously approached, (says the Petersburg Intelligencer,) and when within a few yards, discovered the hateful villain who had so long eluded pursuit, endeavoring to esconce himself in a kind of cave, the mouth of which was concealed with brush. Mr. P. raised his gun to fire; but Nat hailed him and offered to surrender. Mr P. ordered him to give up his arms; Nat then threw away an old sword, which it seems was the only weapon he had. The prisoner, as his captor came up, submissively laid himself on the ground, and was thus securely tied—not making the least resistance!

Mr. Phipps took Nat to his own residence, and apprised his neighbors of the capture. A large party assembled and the prisoner was carried to Jerusalem, (wishing his escort at Jerico, no doubt) where, after examination, he was committed to jail.

Extraordinary Bill of Fare. The following is transcribed from the original, lodged in the Tower:—"George Nevil, brother of the great Earl of Warwick, at his instalment into the Archbishopric of York, in 1470, made a feast for the nobility, gentry and clergy, wherein he spent 300 quarters of wheat, 300 tun of ale, 104 tun of wine, 90 fat oxen, 6 wild bulls, 300 pigs, 1004 wethers, 300 hogs, 300 calves, 3000 geese, 100 peacocks, 200 kids, 2000 chickens, 4000 ducks, 200 pheasants, 500 partridges, 4000 woodcocks, 100 quails, 4000 bucks and does, and roe bucks, 155 hot venison pastry, 200 hot custards, 4000 ditto cold, 400 tarts, 300 pikes, 8 seals, and 4 porcupines." At this feast the Earl of Warwick was steward, the Earl of Bedford treasurer, and Lord Hastings comptroller. There were 1000 cooks, 62 kitcheners, and 515 scullions.

Pedrick and Williston, two aged men belonging to Marblehead, (the first more than 70, the other over 60 years old,) left that place in a boat last Saturday morning, for the purpose of fishing. In the afternoon, they were seen coming up by Baker's Island, since which time nothing has been heard of them. They were both very sober and respectable men, and their absence can in no way be accounted for, but on the supposition that they have been drowned. They might have been run down by some coaster arriving or departing after dark, and perhaps have been sent instantly to the bottom without even exciting even a suspicion of their sad fate in the minds of those who were the unconscious cause of it.—Salem Gazette.

Loss of the Providence and New York Mail. By a letter from the Post Master at New Haven to the Post Master at New York, under date of the 4th inst published in the Evening Post, we learn that the stage from Hartford arrived at New Haven that evening with the straps of the boot cut and the mail portmanteau from Providence missing. The discovery was made about four miles this side of New Haven, by the falling of trunks from the baggage rack, the noise being heard by the passengers inside; the stage was stopped and the boot straps were found cut and some of the trunks and newspaper bags on the ground some distance behind. The New-Haven postmaster says, every exertion is making to trace out the villain and recover the portmanteau.—Providence Journal.

From the Essex (Mass.) Chronicle. Fanaticism. Mr. Porter, a portrait painter, who has for a few weeks past been engaged in this village, attended the four days meeting here and was seriously impressed. His intellect is now prostrated, and he has become a perfect fanatic. He went to Boston on Monday last to make spiritual communications to Dr. Beecher. Previously to his departure, he urged that a child recently buried should be dug up, confident that he had been invested with power from God, to reanimate him. Humanity and philanthropy weep over the multiplied and multiplying instances of mental alienation.

We learn that the name of "Franklin W. Lee," is the property of a young gentleman of high character and standing at New Orleans, and now clerk of the U. S. District Court in that city. During the past summer he has visited this part of the country for the benefit of his health; but returned to New Orleans some weeks ago by land. The assumption of his name by a fellow otherwise calling himself Bernard Watson, Alias Jones, (if the Portland Courier is correct in its information,) was a bold and wanton act, though in reality an unintended compliment to the rightful possessor. No body would steal a bad name, but "a good name is better than riches."—Jour. of Commerce.

Seizure of Newspapers. The French papers, the National, Tribune, and Revolution, were seized at the Post Office on the 19th of September. Domiciliary visits were made to the office of the Tribune by the police. Their warrant contained an order to seek all writings whether already printed or in the press, and to bring M.

Auguste Mie to the Prefecture of the Police. A violent dispute took place between the police and the printers.

APPOINTMENTS.

The Editor expects to preach next Sunday at Lowell X roads.

Br. FLETCHER will preach next Sunday in Waterville.

Br. WELLINGTON will preach in Windrop on Sunday the 27th inst.

TO CORRESPONDENTS.

The Communication of a friend in Garland is received. There is, no doubt, good matter in it; but in truth, we have not the time to get it out. We approve of the sentiments; but the author is evidently unused to writing for the press. He will accept the assurances of our respect and friendship.

MARRIED.

In Sandy Bay, Mr. George Robinson to Miss Ellen M. Choate. Mr. Theron Hovey, to Miss Eliza Woodbury.

In Prospect, Capt. Reuben Allen, of Dedham, Mass. to Mrs. Arabella Wentworth.

In Union, Mr. James Weeden to Mrs. Mary Denny.

In Limerick, Mr. Samuel L. Julian, to Miss Nancy L. Hill. Mr. Jeremiah Bean, of Belmont, to Miss Sally Cammet, of Waterborough.

In Wintthrop, Mr. Josiah Broad, of Albion, to Miss Mary Whiting.

In Newburyport, Rev. E. H. Edes, of Eastport, to Miss Lois P. Stone.

DIED.

In Falmouth, Sarah Parington, aged 87, member of the Society of Friends.

In North Berwick, 12th ult. Mrs. Mary, consort of Mr. Richard Yeaton, aged 64 years.

In Brewer, Mr. Thomas Treadwell, aged 42.

In Sumner, Mrs. Sarah, wife of Mr. James Keene, aged 70.

In Ludlow, Vt. 19th ult. of consumption, Dr. Joshua Warner, aged 36. As a Physician he was much esteemed; and beloved as a neighbor. Possessing a strong mind of his own he was unshaken to the last, and fell asleep in Jesus, without a struggle or a groan, with a full belief that he should meet all of his friends again and join with them in praising a whole Saviour.—Com.

MARINE JOURNAL.

PORT OF GARDNER.

Thursday, Nov. 10. Arrived sch's Corinthian, Chase, Boston; James-Monroe, Hale, do.

Friday, Nov. 11. Arrived sch's Jackson, Goodwin, Boston; Hannah-Jane, Hilton, do.

Sailed, sch's Dolphin, Quincy, Boston; Charles, Goldsmith, Manchester; Nancy, Merrill, New Bedford.

Saturday, Nov. 12. Arrived, sch's Louisa, McKim, Salem; Osprey, Waymouth, do.; John, Grover, Boston; Three-Sisters, Smith, Ipswich; Ann, Foster, Salem; Eliza-Ann, Mober, Boston; Wm. Barker, Marston, do.; shops Edward, Sweet, Ipswich; Henry, Lane, Portland.

Sunday, Nov. 13. Sailed, sch's Herpesus, Wait, Richmond; Hope, Collins, Mobile; Liberty, Blanchard, New Bedford; Warronotous, Wait, Fall River; Elizabeth, Wait, Boston.

Monday, Nov. 14. Sailed, sch's Deborah, Dow, Boston; North Carolina, Martin, Salem.

Wednesday, Nov. 16. Sailed, Brig Corinthian, Caborn, New Orleans; sch's Bonny Boat, Tarbox, Boston.

Arrived, sch's Experiment, Brookins, from a Fishing cruise.

Goods at Cost and Auction.

SELLING at private Sale for Cash or approved Notes, in lots to suit purchasers, the entire Stock of GOODS, belonging to the estate of JOSEPH B. WALTON, deceased—consisting of DRUGS, MEDICINES, PAINTS, DYE WOODS, HARD WARE, and a general assortment of W. I. GOODS. A large amount of the Goods have been recently purchased in Boston, and will be disposed of, at private Sale, on terms that cannot fail to suit purchasers, until December 15th. On that day the remainder of the stock will be offered at public Auction at 9 o'clock, A. M. Terms made known at the time and place of Sale. RUFUS GAY, Adm'r. Gardner Nov. 17th 1831. 46

AUCTION.

WILL be sold at Public Auction on Wednesday the 23d inst. at 9 o'clock, A. M. all the Stock in the Store of S. Webber, consisting of ENGLISH, DOMESTIC and W. I. GOODS and GROCERIES, CROCKERY and GLASS WARE, PAINTS, VISIONS, &c. &c. The sale will continue from day to day till all of said stock is sold. Terms liberal. GEO. SHAW, Auctioneer. Gardner, Nov. 15, 1831.

Universalist Expositor, No. 9. JUST published by MARSH, CAPEN & LYON, 382, Washington-street. The Universalist Expositor for November, 1831.—Contents:

Art. I. Influence of Sectarianism upon the Literary and Scientific Institutions of our Country, considered in reference to the expediency of establishing Schools and Seminaries to be exclusively under the control of Universalists.

Art. II. Vindication of the Divine Character. A Sermon, from Job xxxvi. 2—"Suffer me a little, and I will show thee that I have yet to speak on God's behalf."

Art. III. Water Baptism.

Art. IV. Intolerance the effect of a belief in Endless Misery.

Art. V. The Phases Born Again, New Creature. "Except a man be born again, he cannot see the kingdom of God." John iii. 3. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. v. 17.

Art. VI. A Rich Man shall hardly enter into the kingdom of heaven. "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." Matt. xix. 23.

Subscriptions received by P. SHELDON.

Books and Stationery.

THE subscriber has received his full supply of BOOKS and STATIONERY, and offers them for sale at the lowest prices, wholesale or retail. P. SHELDON. Gardner, Nov. 6. 45

Penknives, &c. JUST received and for sale by P. SHELDON a fresh assortment of Rodgers and other superior pen and pocket knives—and a great variety of cutlery and fancy articles—less than Boston prices. Oct. 27.

Wanted, 30,000 BUSHELS of POTATOES, delivered in good Shipping order, at Long Wharf in Gardner, or at the starch manufactory.

On hand and for sale, at the Store on the same Wharf, 100 hds. Liverpool SALT.

R. H. GARDNER, Jr. Gardner, Sept. 28, 1831. 39

Splendid Presents!! P. SHELDON has for sale at his Bookstore, The BIBLE and other Annuals for 1832—Also a great variety of interesting and useful Books for children, comprising the whole series of Peter Parley's Works, and others of a similar character. Nov. 10. 45

Notice. THE copartnership heretofore existing between the subscribers is by mutual consent this day dissolved. All persons having unsettled accounts with the said firm are requested to exhibit the same for settlement, and all persons owing said firm are requested to make payment to JAMES ELWELL, who is authorized to settle the same. Wm. R. BABSON, JAMES ELWELL. Gardner, Oct. 17, 1831. 48

